

STRONG, INTRODUCTION AND ANALYSIS

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INTRODUCTION AND ANALYSIS

OF THE

EPISTLES

TO THE

ROMANS AND HEBREWS,

AND OF THE BOOK OF

REVELATION.

BY PROF. JAMES STRONG, S.T.D.,

OF THE DREW THEOLOGICAL SEMINARY.

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EPISTLE TO THE ROMANS.

INTRODUCTION.

THE Church at Rome was probably founded by some of those who heard the Gospel on the day of Pentecost at Jerusalem (Acts ii, 10), and was strengthened by the labors of Aquila and Priscilla (Acts xviii, 2; comp. ver. 26). From these last Paul had doubtless learned the general condition of the Christians there (Acts xviii, 3; comp. ver. 18), and after their return to Rome (Rom. xvi, 3), this information was probably kept up through them and the many other personal acquaintances of the apostle at the metropolis of the world (Rom. xvi). These circumstances had naturally quickened the interest which Paul had long felt in the progress of Christianity at that important centre of influence (Rom. i, 8, 9), so that he at length deemed it incumbent upon him, as the special apostle to the Gentiles, to visit that city (Acts xix, 21), as the believers there had never yet had the benefit of apostolical confirmation (Rom. i, 10-13; see Acts xix, 1-6; comp. Rom. xv, 20-24). In the meantime, during his stay in Greece (Acts xx, 2, 3), A.D. 55, his concern seems to have received an especial intensity by the report of certain variances (Rom. xvi, 17) existing there, apparently between the Jewish and the Gentile converts, as would naturally arise with regard to the value of Mosaism; and he embraced the opportunity afforded by the voyage of Phœbe from Corinth on some private errand to the Roman capital (Rom. xvi, 1), to send by her this letter for the purpose of composing all differences, and establishing both parties in the common principles of faith in Christ. A theme so fundamentally important comports with the elaborate and systematic structure of the epistle; yet the wide discrepancies of many modern comments upon certain parts of it seem to justify the supposition that this is one of those productions of Paul to which another of his inspired contemporaries alludes as containing "some things hard to be understood," that were "wrested" by errorists of that day likewise (2 Pet. iii, 15, 16).

ANALYSIS.

A.—Introduction.—Personal (i, 1-15).**I.**—Salutation (i, 1-7).

1. Writer (i, 1).
2. Theme—The Messiah (i, 2-4).
3. Commission (i, 5, 6).
4. Persons addressed (i, 7).

II.—Profession of regard (i, 8-15).

1. Their fame (i, 8).
2. His interest in them (i, 9).
3. His wish to see them (i, 10).
4. His motive in this (i, 11, 12).
5. Hindrances hitherto (i, 13).
6. His duty towards them (i, 14, 15).

B.—Argument.—Salvation by faith in Christ alone (i, 16—xi).

I.—Controversial—Salvation not an heirloom, either by nature or covenant (i, 16—vii).

1. Cardinal proposition—The Gospel the only and universal revelation of true justification (i, 16, 17).
2. The heathen world hopelessly condemned (i, 18-32).
 - a.* By the general light of nature (i, 18-20).
 - b.* By their absurd idolatry (i, 21-25).
 - c.* By their unnatural and abandoned licentiousness (i, 26-28).
 - d.* By their offences against almost every good sentiment (i, 29-31).
 - e.* By their own confession (i, 32).
3. The mere Jew equally guilty (ii—iii, 18).
 - a.* His boasted law itself convicts him (ii).
 - i. Vices as flagrant under Judaism will as surely meet judgment (ii, 1-3).
 - ii. Privileges abused only enhance the crime (ii, 4, 5).
 - iii. Conduct the sole final test (ii, 6-10).
 - iv. God an impartial judge (ii, 11-16).
 - v. Jewish practice notoriously inconsistent with Scripture doctrines (ii, 17-24).
 - vi. Circumcision of no avail under such circumstances (ii, 25-29).
 - (1.) Because the very compact of which it is the seal has been violated (ii, 25).
 - (2.) Because a moral heathen puts the faithless Jew to shame (ii, 26, 27).

- (3.) Because the state of the heart is everything in reality (ii, 28, 29).
- b. The objector's pleas illusory (iii, 1-18).
- i. His superiority, one of enlightened opportunity only (iii, 1, 2).
 - ii. God's fidelity not hereby impeached (iii, 3, 4).
 - iii. His justice cannot be impugned (iii, 5, 6).
 - iv. No credit due to the transgressor should his act even afford eventually a more sublime occasion for the exhibition of the divine perfections (iii, 7, 8).
 - v. In fine, the Jews are explicitly denounced in their own Scriptures (iii, 9-18).
4. Law, therefore, having proved incompetent for justification, is now supplemented by an economy of faith (iii, 19-31).
- a. The direct effect of the Mosaic statutes was only condemnation (iii, 19, 20).
 - b. They with their prophetic addenda all along implied faith as essential to pardon (iii, 21-23).
 - c. The evangelical scheme meets all the conditions of the case (iii, 24-31).
 - i. It solves the problem of justice and yet impunity (iii, 24-26).
 - ii. It effectually reduces pride (iii, 27).
 - iii. It substitutes present faith for past obedience (iii, 28).
 - iv. It puts all men on the same level of salvability (iii, 29, 30).
 - v. It really vindicates the law (iii, 31)
5. This was, in fact, the basis of the Abrahamic covenant (iv).
- a. Faith is expressly and exclusively assigned as the ground of Abraham's personal acceptance at the outset (iv, 1-5).
 - b. Illustration from David's language at a later date (iv, 6-8).
 - c. Development and application of the principles involved (iv, 9-25).
 - i. As Abraham's justification by faith was *prior* to his circumcision, he is a type of all believers, whether Jews or Gentiles (iv, 9-12).
 - ii. The date and character of the promise to Abraham's posterity, prove that it was independent of the Mosaic law (iv, 13-19).
 - (1.) The two were founded on different grounds (iv, 13).
 - (2.) If they both applied to the same persons, the later enactment would repeal the older gratuity (iv, 14).
 - (3.) Especially as they essentially conflicted in operation (iv, 15).
 - (4.) Whereas, in truth, the latter embraced but a part of those included in the former (iv, 16).
 - (5.) Indeed, the early franchise was chiefly prospective, most of its subjects being at the time it was given not yet even in existence (iv, 17).
 - (6.) Accordingly Abraham's evangel, like ours, was one of *trust in a reviving Power* (iv, 18-25).
- (a.) His distinguished faith referred to the divine assurance, against

all natural probabilities, of the restoration of procreative and conceptive vigor in himself and his wife (iv, 18-22).

(b.) With us an analogous fact, the resurrection of the Redeemer, is the central point of saving belief (iv, 23-25).

6. The blessed effects of this faith (v, 1-11).

a. In personal experience (v, 1-5).

i. Emotions thus inspired towards God. Reconciliation, favor, joyful prospect (v, 1, 2).

ii. In undergoing distress—Fortitude, proof, hope already half in possession (v, 3-5).

b. Assurance of this final salvation afforded by the atonement (v, 6-11).

i. Our helplessness duly met (v, 6).

ii. Our former sinfulness no bar—unprecedented condescension (v, 7, 8).

iii. *A fortiori* we are now safe [double antithesis—A *dying* Victim procured amnesty for *enemies*, a living Son will surely protect friends] (v, 9, 10).

c. Comfort in the Mediator (v, 11).

7. The Fall more than recovered (v, 12-21).

a. In extent (v, 12-19).

i. Universality of sin (v, 12-14).

(1.) By inheritance (v, 12).

(2.) Germinal but partially noted (v, 13).

(3.) In diversified forms (v, 14).

ii. Numerical comparison of the ruin and the restoration (v, 15-19).

(1.) The latter preponderant in certain aspects (v, 15-17).

(a.) One original offender, and one Deliverer; the *many* lost and regained (v, 15).

(b.) All men sentenced in consequence of one; many *transgressions* pardoned (v, 16). [This and the following are *oblique* contrasts.]

(c.) Death resulted from a single progenitor; life flows in *copious* supplies (v, 17).

(2.) The two at least commensurate in their essential features (v, 18, 19).

(a.) One transgression involved all men in the *penalty*; one satisfaction acquits and releases all (v, 18).

(b.) One transgressor involved his whole race in *depravity*; one sacrifice reclaims them all (v, 19).

b. In its subsequent career the lapse more than remedied (v, 20, 21).

i. The *law* only defined more numerous offences, but the Gospel has cancelled even this aggravated guilt (v, 20).

ii. The temporary sway of sin will be superseded by an everlasting reign of holiness (v, 21).

8. The dominion of sin is already broken in believers (vi, vii).
 - a. They are *dead* to sin (vi, 1-13).
 - i. Hence the idea that the Gospel affords license to sin, is a sheer contradiction (vi, 1, 2).
 - ii. Christians experience a moral death and resurrection, as Christ did a literal (vi, 3-8).
 - (1.) Baptism is a pledge to share his fate (vi, 3).
 - (2.) It implies a parallel with his burial to this world, and by consequence with his fresh life (vi, 4, 5).
 - (3.) The "taking up one's cross" is at least a crucifixion of inward sin; and as a crucified slave is certainly manumitted by that act, the Christian is thus effectually delivered from his old tyrant (vi, 6, 7).
 - (4.) This similarity to Christ in point of death is a sure promise of the new life (vi, 8).
 - iii. Closer application of this figure in its details (vi, 9-13).
 - (1.) As Christ after once dying, and that with reference to sin, was never again subject to decease, but lived perpetually, and that with reference to God, so the Christian in a spiritual sense (vi, 9-11).
 - (2.) Express exhortation accordingly to refuse to recognise any other master than God (vi, 12, 13).
 - b. Christians then are specifically set *at liberty* from sin (vi, 14-23).
 - i. In point of legalism (vi, 14, 15).
 - (1.) Grace preserves them from infractions of the moral law, and they are not subject to the minutiae of ceremonial law (vi, 14).
 - (2.) This, however, is far from encouraging sin (vi, 15).
 - ii. They realize that moral service is in its nature voluntary (vi, 16).
 - iii. The particular persons addressed had had sufficient experience of the bitter fruits of sin, and had chosen the liberal service of God, which the apostle exhorts them to pursue with a like alacrity, apologizing for being obliged to use the vulgar illustration of slavery as coming home to their frail human nature (vi, 17-23).
 - c. This deliverance from the Mosaic *Law* by death elucidated by the bond of matrimony (vii, 1-6).
 - i. The law holds only living subjects (vii, 1).
 - ii. On the converse principle, for example, the death of a husband releases the wife (vii, 2, 3).
 - iii. In like manner the Church, having experienced a dissolution of its former marriage to Mosaism, inasmuch as the latter has, as it were, deceased in the person of Christ, its representative victim, is at liberty to re-marry the risen Christ, and bear legitimate offspring (vii, 4).
 - iv. The carnal fruit of the former union is mortal, whereas the dutiful-

ness under the new relation is heartfelt instead of prescriptive (vii, 5, 6).

9. The Law nevertheless not responsible for sin (vii, 7-25).

a. On the contrary the Law detects sin (vii, 7).

b. Yet sin, when thus brought to bay, exhibits fresh virulence (vii, 8).

c. This process delineated in the experience of the apostle himself while a conscientious but unregenerate Pharisee—as a type of the struggle between passion and principle in the awakened but unrenewed soul (vii, 9-25).

i. Dormant sin is roused by an appreciation of the prohibition (vii, 9).

ii. Consciousness of spiritual death is thus acquired (vii, 10-11).

iii. This very effect proves the profound rightness of the law (vii, 12).

iv. The statute does not *create* a state of spiritual death, but only discloses it (vii, 13).

v. The ensuing conflict evinces at once the purity of God's requirements, and the sinner's inability of himself to live up to them (vii, 14-25).

(1.) The general contrast between his own disposition and the moral law is freely admitted by the convicted slave of sinful nature (vii, 14).

(2.) In particular his conscience revolts at his habitual conduct (vii, 15).

(3.) His judgment therefore approves the Law (vii, 16).

(4.) But inward depravity overrides even the momentary determination of his better self (vii, 17-25).

(*a.*) He begins to discern this duality of his mental constitution (vii, 17).

(*b.*) His will itself is powerless under this absolute corruption of his moral faculties (vii, 18, 19).

(*c.*) This confirms his view of his self-contradiction (vii, 20).

(*d.*) He soon ascertains that this is the fixed *rule* of his condition (vii, 21-23).

(*i.*) It is a continual thing (vii, 21).

(*ii.*) The intellect alone maintains its independence (vii, 22).

(*iii.*) The evil principle nevertheless prevails (vii, 23).

(*e.*) This view fills him with despair (vii, 24).

(*f.*) Parenthetically the apostle suggests the only mode of deliverance (vii, 25, first clause).

(*g.*) The unevangelized religionist settles down to the conclusion that this opposition of the ideal morality and the practical causality is inevitable (vii, 25, last clause). [Here the controversy between the divine government and the offender culminates.]

II.—Practical bearings of the foregoing discussion (viii).

1. The functions, in this new life, of the Holy Spirit, as communicated by Christ to His followers (viii, 1-27).
 - a. It enables the Christian to overcome natural depravity (viii, 1-13).
 - i. It relieves from guilt (viii, 1).
 - ii. It gives victory in the above contest (viii, 2).
 - iii. It really effectuates the Mosaic code (viii, 3, 4).
 - (1.) By the vicarious mission of Christ (viii, 3).
 - (a.) That Law was practically a failure on man's part (viii, 3, first clause).
 - (b.) God achieved for it success (viii, 3, remainder).
 - (i.) In the perfect life of Jesus (viii, 3, middle clause).
 - (ii.) By His atoning death (viii, last clause).
 - (2.) As a payment of its penalty (viii, 3, former part of last clause).
 - (3.) As the highest proof that could be given of God's abhorrence of sin (viii, 3, latter part of last clause).
 - (4.) By qualifying believers to obey its behests in their spiritual import (viii, 4).
 - iv. The Spirit imparts fresh vitality (viii, 5-13).
 - (1.) Comparison with the natural state (viii, 5-9).
 - (a.) Direct contrast (viii, 5, 6).
 - (i.) In the bent of the soul (viii, 5).
 - (ii.) As to result (viii, 6).
 - (b.) Relation towards God (viii, 7-9).
 - (i.) The unregenerate heart is essentially a rebel (viii, 7, 8).
 - (ii.) On the other hand, the spiritual conferment above described is a criterion of divine affinity (viii, 9).
 - (2.) This interior power, which allies believers to Christ, reanimates them in exact analogy with Him (viii, 10, 11).
 - (a.) Though their bodies must die as a penalty for sin [Adam's, not their own], as His did [for their sin, not His own]; yet their souls [in the act of faith] revive in order to justification [their own], as did He [for their vindication likewise, chap. iv, 25, *δὲ* in both cases] (viii, 10).
 - (b.) Their bodies will hereafter rise, through the life-giving Spirit [chap. i, 4; 1 Pet. iii, 18, John x, 18], as did His (viii, 11).
 - (3.) Contrast again with the natural state (viii, 12, 13).
 - (a.) No constraint to return to it (viii, 12).
 - (b.) A carnal life is spiritual death, while the death of carnality is spiritual life (viii, 13).
- b. The Holy Spirit as an attestator of sonship (viii, 14-27).
 - i. Test of divine paternity (viii, 14-16).
 - (1.) Passive—Guidance (viii, 14).
 - (2.) Active—Intercourse (viii, 15).
 - (a.) Not the old servile dread (viii, 15, first clause).

(b.) But a new filial access (viii, 15, last clause).

(3.) Reflex—Direct corroboration (viii, 16.)

ii. Heritage thus avouched (viii, 17-27).

(1.) All the children share with the First-born (viii, 17, 18.)

(a.) Associated in the will (viii, 17, first half)

(b.) They fare alike while minors (viii, 17, last clause).

(c.) Their present condition no index of their possessions on maturity (viii, 18).

(2.) The whole physical creation contains a prophecy of this rehabilitation (viii, 19-23).

(a.) Prospect of "the heavens and the earth" (viii, 19-21).

(i.) The future world awaits the resurrection (viii, 19).

(ii.) Reasons for this (viii, 20, 21).

[1.] The earth with all its tribes suffered in consequence of the Fall, not by any fault of its own, but by the divine edict for the time (viii, 20).

[2.] It is therefore fit that its restoration should be coincident with that of the Creator's master-piece (viii, 21).

(b.) This explains the permission of the present disorder in the physical world (viii, 22).

(c.) Christians likewise painfully long for the resurrection state, of which they alone, however, possess, in their present share of the Holy Spirit, a pledge (viii, 23).

(3.) An *inheritance* implies that it is in the future (viii, 24, 25).

(a.) Hence it excites hope (viii, 24).

(b.) Yet calls for patience (viii, 25).

(4.) The promised estate not altogether vague (viii, 26, 27).

(a.) In our own inability to divine the exact character of what we aspire to, the same internal Light enables us to grope after it (viii, 26).

(b.) Our inarticulate cries for it are translated into the divine ear by the same Spirit, which, as it prompted the petition, understands both our language and heaven's (viii, 27).

2. No external foe can rob the Christian of final success (viii, 28-30).

a. Omnipotence is his ally (viii, 28-31).

i. God manages the universe in the interest of His friends (viii, 28, first clause).

ii. Having undertaken the task of human salvation, he stands pledged to carry out all the steps necessary to its accomplishment (viii, 28 [last clause]—31).

(1.) The parties included in this guaranty—His originally contemplated people [*οἱ κατὰ πρόθεσιν κλητοί*, *the purposely invited*, those deliberately (but not "from all eternity") chosen (as a definite procedure in the order stated in ver. 30) after the manner of

Abraham, chap. iv, *i. e.*, all true believers—"them that love God" (not individually, but collectively as a class or character; so the whole language of the discussion runs, and the plural here indicates)] viii, 28, last clause).

- (2.) The successive divine acts in this process of saving [exclusive of regeneration, sanctification, etc., which take place within the person, and follow by implication] (viii, 29, 30).

(a.) First stage—Prescience [By an absolute intuition, God foresaw that there would be fit (*τεταγμένοι*, Acts xiii, 48) subjects of this plan of faith (comp. the reason for Abraham's call, Gen. xviii, 19. It must be some peculiar trait in common in the persons themselves that is here regarded, distinguishing them from the rest of mankind, whom God of course foreknew at the same time, but not as coming under this category. To make this distinguishing element consist in the fact of an *arbitrary election*, is to suppose a still prior act on the divine part, or to confound it with one of those here differently named in a different order and with a reason assigned. "Election" is not set forth as a specific divine *act*, but as a state or relation consequent upon the divine course of procedure (ver. 33); and a comparison of ver. 28 and chap. xi, 2 with 1 Peter i, 2 shows that it is the result of God's foreknowledge and plan, more definitely arising from the "call" as a *fact*, not as an abstraction.)] (viii, 29, first clause.)

(b.) Second stage—Fore-ordination [By a sovereign purpose God decided that these should be the objects of the favor to be granted] (viii, 29, remainder).

(i.) Precise point predetermined—Participation in Christ's nature (viii, 29, middle clause).

(ii.) The divine motive—To enlarge the heavenly family (viii, 29, last clause).

(c.) Third stage—Summons [Actual inducement, by special (but not irresistible) influence, to embrace the offers of salvation (comp. John vi, 44)] (viii, 30, first clause).

(d.) Fourth stage—Acquittal [Pardon of sins] (viii, 30, middle clause).

(e.) Fifth stage—Beatification [finally in heaven] (viii, 30, last clause).

(3.) All these manifestly are God's indefeasible prerogatives (viii, 31).

b. God has already given the highest possible proof that nothing shall be lacking on his part to secure the end in view (viii, 32.)

c. No one can invalidate our title to the final award (viii, 33, 34).

i. No accuser will be regarded, for the Judge has decided already in our favor (viii, 33).

- ii. No future tribunal will reverse the decision, for our Friend and Advocate is to preside in the court of ultimate appeal (viii, 34).
 - d. No hostile power can disturb the reciprocal love in which eternal life essentially consists (viii, 35-39).
 - i. Earthly sufferings cannot quench it (viii, 35-37).
 - (1.) The greatest violence is powerless to subdue it (viii, 35).
 - (2.) Such efforts have often been ineffectually made (viii, 36).
 - (3.) They rather tend to strengthen the attachment (viii, 37).
 - ii. Even invisible beings and influences cannot materially affect it (viii, 38, 39).
- III.—Application of the foregoing reasoning to the chosen race in distinction from God's true people [as above defined, see chap. iv, 16 ; viii, 28] (ix-xi).
- 1. Paul's fond hope that the two might have been identical (ix, 1-5).
 - a. Solemn asseveration of his solicitude for the conversion of his Jewish brethren (ix, 1).
 - b. His deep sympathy for them (ix, 2).
 - c. His willingness to make any possible sacrifice for them [Such was their prejudice against him as a so-called apostate (*ἀνᾶθεμα*) to Gentilism, that he sometimes thought in his grief at their enmity he was a stumbling-block to them ; and if the resignation of his apostolate and ministry would promote their salvation, he would gladly relinquish every Christian privilege on earth for their sake, and become outwardly (what he once was) like them (*αὐτοὺς ἐγώ*)] (ix, 3).
 - d. His recognition of their superior religious prestige (ix, 4, 5).
 - 2. Vindication of God's course in not regarding his ostensible as his real people (ix, 6-29).
 - a. No assurance on his part thereby fails [a connecting remark, expressing both that the divine purpose had not become abortive by the rejection of the Jewish nation, nor had the Gospel proved wholly ineffective among them], inasmuch as the divine election is not a birth-right (ix, 6-13).
 - i. The genuine Israel not co-extensive with the national [and thus, vice-versa, God has a people outside the pale of the latter] (ix, 6).
 - ii. The same division held true with regard to Abraham's immediate descendants (ix, 7-9).
 - (1.) Abraham had several children, but Isaac alone was the chosen line (ix, 7).
 - (2.) Thus early was divine sonship understood to be not natural but gracious (ix, 8).
 - (3.) In this very first instance the primogeniture was set aside, and an extraordinary progeny supplied (ix, 9).
 - iii. The discrimination was still more emphatic in the next generation (ix, 10-13).

- (1.) Isaac, too, had more sons than one [and as these were twins, the determination of the first-born was necessarily difficult if not arbitrary] (ix, 10).
- (2.) Accordingly, true to the above principle of elimination, the natural order of succession was again disregarded (ix, 11-13).
 - (a.) The rule of gratuity, and not of prescriptive due, was observed (ix, 11).
 - (i.) The circumstances of the case precluded any infringement of equity in the assignment of relative position prospectively (ix, 11, first half).
 - [1.] The parties, being both unborn infants, had no vested [but they had inherent and personal] rights [especially none in point of lineal prerogative; and this was preëminently true as the choice between them had reference to their posterity rather than to themselves.] (ix, 11, first clause).
 - [2.] They therefore had acquired no desert or blame to entitle them [or their descendants] to preference [particularly as regards the accidents (however important) of birth, rank and fortune]. (ix, 11, second clause).*
 - (ii.) The fundamental law of the divine administration was also to be maintained [as the whole family was typical of spiritual relations] (ix, 11, remainder).
 - [1.] Theoretically—as a scheme (ix, 11, third clause).
 - [a.] For the sake of uniformity—that a fixed plan might be evident (ix, 11, “purpose”).
 - [b.] For the sake of definiteness—that the composition of the chosen people might not be left to casual influences (ix, 11, “election”).
 - [2.] Practically—as an accomplished fact (ix, 11, remainder).
 - [a.] Negatively—not of human sufficiency (ix, 11, fourth clause).
 - [b.] Positively—but of divine efficiency (ix, 11, last clause).
- (3.) This transfer of the covenant blessings was expressly foretold to the mother [but in language evidently applying to the distant future] (ix, 12).
- (4.) It was confirmed at a later date in still stronger terms (ix, 13). [The predictions here manifestly relate to the comparative influence of the respective *nations*, and not to individuals, whether these or any other].

* The same necessity for the arbitrary location of individuals in time and place, as well as their other peculiarities of relatives, constitution, talents, opportunities, education, etc., by an arrangement of divine providence, obviously exists; since none but God can choose these things for them. But to infer from this that He likewise marks out their *destiny* (whether here or hereafter), is wholly unwarranted by logic or ethics, by fact or Scripture.

b. No injustice in this selection of some for preëminent privileges (ix, 14-18).

i. God is incapable of partiality (ix, 14).

ii. Illustrative instances (ix, 15-18).

(1.) Of leniency, and with reference to a class of persons (ix, 15-16).

(a.) The case of the Israelites forgiven at the intercession of Moses [Exod. xxxiii, 19. Jehovah declares that no personal considerations shall move him to the act, but that he is prompted to it by his pure compassion (*i. e.*, merit, whether of Moses or themselves, is not to be taken into the account)] (ix, 15).

(b.) Inference—Pardon is not the result of human desire or effort, but has its origin in the divine commiseration [which takes effect, however, only upon those whose hearts are prepared for it (and so of every spiritual blessing)] (ix, 16).

(2.) Of severity, and with reference to an individual (ix, 17, 18).

(a.) The case of Pharaoh [Exod, ix, 16], employed, however refractory, to subserve the divine glory [Jehovah avows that His great design in setting that particular monarch on the throne was to afford, by his foreseen stubbornness, a greater display of His own miraculous power (and hence He had not destroyed him earlier, well knowing that the respites from time to time would encourage him to further resistance)] (ix, 17).

(b.) Inference—Moral obduracy is equally the product ultimately of God's dealing with men [in conferring upon them opportunities for improvement, which they may neglect or abuse (and so of every kindred state of depravity)] (ix, 18).

c. God as a Creator and Ruler, has a sovereign right to make such providential and ecclesiastical distinctions as he sees fit (ix. 19-29).

i. The fact that God's main purpose to have a people to serve him is not frustrated by the misconduct of those whom he had regarded as such, does not excuse their fault (ix, 19).

ii. The prerogative of determining and changing the relative station of his creatures inheres essentially in his supremacy (ix, 20, 21).

(1.) To argue otherwise is the highest contumacy (ix, 20, first clause).

(2.) It is ungrateful and absurd (ix, 20, last clause).

(3.) The mere mechanic manufactures, out of the same materials, various articles adapted to different uses, more or less prized (ix, 21).*

* But no sane person makes anything expressly and solely to be destroyed. The illustration is borrowed, in an almost exactly parallel application (national privileges yet may be forfeited by misuse or improved by penitence—with a strong reference to the Jews as about to be cut off by captivity, and another generation brought back in their place) from Jer. xviii, 4, where the potter accidentally spoils one vessel, and then moulds the same clay into a more ornamental form. (Note that in ver. 22 it is not said that God fits any one for destruction, as he does the opposite ones for glory, ver. 23).

- iii. Surely at least no one can reasonably object to God's exercising His own pleasure, when that is *forbearance* [as was really the case in both the instances above alluded to] (ix, 22, 23).
 - (1.) With an unhappy result (ix, 22).
 - (a.) The object in view—An exhibition of the divine power to inflict vengeance (ix, 22, first clause).
 - (b.) The character dealt with—Those incorrigibly ripe for ruin—like a marred utensil (ix, 22, last clause).
 - (2.) Where the issue is fortunate (ix, 23).
 - (a.) Attribute to be displayed—Glorious wealth of God's resources (ix, 23, first clause).
 - (b.) For whose benefit—Those penitentially qualified for promotion—decorated ware (ix, 23, last clause).
 [Observe the minutely antithetic phraseology; "wrath power," "wrath destruction;" "riches glory," "mercy glory."]
- iv. The calling of the Gentiles, even at the expense of the Jews, a plain matter of prophecy (ix, 25-29).
 - (1.) Connecting remark with the foregoing—The fact indisputable that both Jews and Gentiles have become Christians (ix, 24).
 - (2.) Hosea's predictions [ii, 23; i, 10] imply a supersedure of the Jews by the Gentiles as the people of God (ix, 25, 26).
 - (3.) Isaiah's [x, 22; i, 9] declare that but a part of the Jews would escape excision (ix, 27-29).
- 3. The righteousness which characterizes God's genuine people is attainable only by faith (ix, 30—x, 21).
 - a. Hence the Jewish race failed (ix, 30—x, 3).
 - i. Herein lay the precedence of the Gentiles (ix, 30-33).
 - (1.) This result unexpected on both sides (ix, 30, 31).
 - (2.) The legal prejudices of the Jews were in their way (ix, 32, 33).
 - ii. Self-righteousness proved their ruin (x, 1-3).
 - (1.) This, in the Apostle's mind, was a melancholy fate (x, 1, 2).
 - (a.) He would fain have it otherwise (x, 1).
 - (b.) He well knew [by experience] their earnestness, though a mistaken one (x, 2).
 - (2.) Want of humility lay at the bottom of it (x, 3).
 - b. Faith in Christ the sole means of saving righteousness (x, 4-11).
 - i. He has fulfilled the outward requirements of the Mosaic law (x, 4, 5).
 - ii. He meets its inner spirit as expressed in Deut. xxx, 11-14 (x, 6-8).
 - iii. A sincere belief and a consistent profession [combining these two elements—the private and the public] are all that Scripture demands of us (x, 9-11).
- c. This method equally applicable to all men (x, 12-21).

- i. God is as willing to save Gentiles as Jews (x, 12, 13).
 - ii. Hence the Gospel was provided, so that if one class failed the other might be reached (x, 14-18).
 - iii. Both the Jewish lawgiver and the most eminent of the prophets foresaw that this would issue in the substitution of the latter for the former (x, 19-21).
4. The limitations of God's rejection of his once chosen people (xi).
- a. It is not *total* (xi, 1-10).
 - i. Some Jews had been Christianized (xi, 1-5).
 - (1.) Paul himself was an instance (xi, 1).
 - (2.) The new election contained a Jewish nucleus (xi, 2-5).
 - ii. Those individuals only were excluded who missed the *gracious* principle of election (xi, 6-10).
 - (1.) None could demand it on the score of desert (xi, 6).
 - (2.) Hence the Jewish title reverted to the characters originally contemplated (xi, 7).
 - (3.) Judicial blindness; the Jews incorrigible (xi, 8-10).
 - b. Their rejection is not *final* (xi, 11-32).
 - i. The substitution of the Gentiles is but provisional (xi, 11-22).
 - (1.) God means this to be of advantage to both (xi, 11-16): to the Gentiles; immediately, by their succession to the forfeited privileges (ver. 11), and ultimately by the encouragement from the accession of the rejected (ver. 12, 15); to the Jews, by stimulating them through their rivals' example (ver. 11, 14,) and yet receiving the few converts as well as reserving the entail of the remainder (ver. 18): in both which results, Paul personally was deeply interested for each party (ver. 13, 14).*
 - (2.) The Gentiles might forfeit their election in like manner (xi, 17-22).
 - (a.) They were indebted to Judaism for their present position (xi, 17-18).
 - (b.) They should remember the cause of their adoption (xi, 19-20).
 - (c.) They had certainly no greater reason to expect impunity (xi, 21-22).
 - ii. The Jews will eventually be restored (xi, 23-32).
 - (1.) This might naturally be presumed (xi, 23-24).
 - (2.) The universality of their conversion a matter of prophecy (xi, 25-27).
 - (3.) God's original purpose thus maintained (xi, 28, 29.)
 - (4.) This a due counterbalance of the temporary advantage of the Gentiles (xi, 30, 31).

* In this passage the logical order is somewhat interlaced by the repetition adopted to bring out the antitheses more fully; these reach a sort of climax in ver. 16, where the conversion of some Jews is taken as an evidence of the hopefulness of the race, and then this favorable character is reflected upon all the individuals.

(5.) God treats both on the same basis (xi, 32).

c. Doxology in view of this sublime scheme (xi, 33-36).

c. **Exhortation.**—To a life befitting this great vocation [which should raise us above all selfishness] (xii-xv).

I.—Practical duties (xii, xiii).

1. Personal consecration (xii, 1-2).
2. Division of labor (xii, 3-8).
3. General Christian virtues (xii, 9-17).
4. Patience under enmity (xii, 18-21).
5. Submission to civil authority (xiii, 1-7).
6. Philanthropy (xiii, 8-10).
7. Circumspection (xiii, 11-14).

II.—Charity for the scrupulous [the Gentiles should treat Jewish prejudices tenderly] (xiv, 1-xv, 7).

1. Because each is accountable for himself to God (xiv, 1-12).
2. Lest we fatally wound the conscience of any (xiv, 13-23).
3. We should imitate Christ's forbearance (xv, 1-7).

III.—Paul's own ministry (xv, 8-33).

1. The Gentiles are sharers in the Jewish promises (xv, 8-12).
2. They were the apostle's special field (xv, 13-21).
3. His plan of travel included Rome (xv, 22-29).
4. His readers' prayers solicited for this end (xv. 30-33).

D.—**Conclusion.**—Personal notices (xvi).

- I. Note of introduction for the bearer (xvi, 1, 2).
- II. The apostle's regards to acquaintances at Rome (xvi, 3-16).
- III. Caution against schismatics (xvi, 17-20).
- IV. Salutations of friends present with the apostle (xvi, 21-23).
- V. Final doxology (xvi, 24-27).

DOCTRINAL REMARKS.

IN addition to the observations occasionally interspersed in the above *Analysis*, there are two points in this Epistle which call for a more detailed elucidation, as they have been made subjects of special controversy.

I.—*Does Paul*, in chap. vii, 5 sq., *relate the experience of an UNREGENERATE or a REGENERATE person?* That, as maintained in the Analysis, he is speaking of *himself* while an unconverted Pharisee, is morally certain, from at least the following considerations:—

1. He is reciting a *past*, not a present experience, at the time of writing. This is evident from explicit statements, both at the beginning and close of the passage. Thus he sets out (ver. 5, 6) by formally contrasting the spiritual condition of himself and his readers, while “in the flesh,” formerly, and *now*;

and this he moreover does in phraseology precisely like that used throughout the chapter in depicting the conflict in the soul of the person in question. In like manner he concludes the account of the struggle by describing his own and his readers' present relief from this very state of distraction (viii, 2 sq.). The *tense* employed in chap. vii is therefore merely the "historic present," so common in vivid narrations. To argue from this circumstance, as Dr. Hodge does (*Commentary on Romans*, new ed. p. 377 sq.), that the presumption lies in favor of interpreting the passage as expressing Paul's religious condition *while an apostle*, is manifestly unfair in view of the repeated intimations of a radical and permanent change having taken place in this regard. To deny, as he substantially does (evidently in order to escape the argument), such a change, is simply to fly into the face of the text itself.

2. The language of chap. vii cannot with any propriety or consistency be applied to the renewed heart and life. This is not only true in view of the contrast directly instituted and carried out *in extenso* by the apostle in this very epistle, between the emotions and conduct of the spiritual and those of the carnal man; but it is proved by the actual experience of every real child of God. Christians are NOT the *bond-slaves of sin* ("carnal, sold under sin"); they are NOT *dead in sins* ("sin revived, and I died;" "sin slew me"); they are not "wretched men," bound to a "body of death." The precise opposite of all this is over and over again declared, in the most positive terms, everywhere by Scripture; and nowhere is this subservience of sin on the part of believers more emphatically contradicted and refuted than in this same epistle, and in this identical connection. Nor are the volitional statements of the chapter any more applicable to the Christian than these affectional ones: he does NOT *habitually violate his conscience* ("what I do, I allow not," etc); he does NOT find himself usually *overcome by bad dispositions* ("evil is present with me;" "a law in my members," etc.). If this is an accurate portraiture of a real saint's heart and life, then Christianity is a failure, and grace is unavailing. The Christian is no better essentially than the worldling; nay, he is rather worse, for the latter at least sometimes does as he ought, while the former perpetually feels the torment of a guilty conscience for failing in duty.

It will not avail to reply that many good men and women have delighted to apply the language in question to themselves. They were not good *because* of this self-depreciation, but because their daily life belied it. Had others described them in these terms, it would have been deemed a slander. If, at the dictation of a false theology, supported by an unsound exegesis, some truly converted persons have forced themselves to this point of "voluntary humility," it is no good reason why we should run counter to the whole tenor of the Bible in its descriptions of genuine piety. Should an unbeliever hear a Christian thus berating himself, he would most naturally say, "If that is the best your religion can do for you, I want none of it." This application of Paul's language was hardly thought of in the Christian church till Augustine, in the

decline of his "first love," *retracted* his earlier and more spontaneous interpretation; and it never would have become at all prevalent but for that spirit of asceticism which better befits the monkish cell, with its self-flagellation, rather than the joyous liberty of the active Christian.

3. The phraseology of this chapter, on the other hand, exactly and universally agrees with the experience of the *convicted unregenerate* heart; not, indeed, the mere sinner, careless and impenitent, but the soul made alive to its duty by the Holy Spirit's revelation of the inner depth of God's law. If any theologian's doctrinal views compel him to regard this state of contrite conviction as a *part* of conversion or as an *effect* of it, so much the worse for his theology, for it contradicts not only Scripture but actual experience. The sinner, just in that period which, in point of fact, elapses between awakening and pardon or regeneration, feels and acts—so every one who has passed through that crisis can testify—precisely as the individual here described. He first realizes his carnal bondage to sin; he next struggles to *free himself* from it; he invariably fails in this effort of the enlightened will against the natural passions; he is at length only driven to faith in the atonement as a *last resort*; he then immediately feels relief from his burden of guilt, and he goes forth from that moment with a recreated moral power. Language could not more graphically and truthfully portray his "translation from the kingdom of darkness to that of God's dear Son," than does this passage in Romans. In the case of the bigoted moralist, Saul of Tarsus, this was no doubt more intensely a "picture from life," an unveiling of the inmost heart-workings which drove him to redouble his persecuting zeal in order to appease the goadings of an unsatisfied conscience.

Dr. Hodge (p. 380 sq.) appeals to Gal. v, 17 as a parallel passage with this. It undoubtedly is such, so far as the essential contrariety of the *spiritual* to the *fleshly* man is concerned.* But to make, as Dr. Hodge does, these two elements *coexist as dominant forces in the Christian*, and that inevitably and perpetually (in the present life at least), is the height of exegetical confusion. Accordingly the remainder of Dr. Hodge's interpretation (p. 384 sq.) is a fine-spun theory of abstract distinctions between the quasi-legalism of a half-sanctified Christian, and his quasi-liberation by faith and grace. This whole tissue of special pleading is a cobweb of sophistry, woven to conceal the palpable incongruity of *sin actually reigning in believers*.

Let no one say, however, that this question is a purely metaphysical or

* Even Dr. Eadie contends that this passage does not allow a subjection of the spiritual nature to the carnal in Christians (*Commentary on Galatians*, ad loc.). Many interpreters see in it only a proof of the estoppel of the *depraved* inclinations. Olshausen well says:—"Paul describes, as in Rom. vii, 14 sq., the inward struggle between the flesh and the spirit. This contest takes place not only in the awakened man, but also in the regenerate; but the latter is victorious, whilst the former continually succumbs" (*Commentary*, ad loc.). This difference is plainly declared in the respective contexts.

speculative one; on the contrary it has most important practical bearings. This may be seen from several items of "doctrine" which Dr. Hodge himself derives from his exegesis (p. 386). For instance, he lays down the corollary, "*No man is perfectly sanctified in this life.*" Then, we may promptly respond, "*No man ever will be wholly sanctified at all;* for the other life is but a continuation of this in its moral condition. Again, and worse, he infers, "*Inability is consistent with responsibility.*" This ethical paradox is a *reductio ad absurdum*, which ought to have led the exegete to review the steps of his reasoning, and he would have found out the inherent fallacy of his premises. No interpretation of Scripture can be correct which thus flatly contradicts the common sense of mankind. That the unregenerate (or if any please, even the regenerate) man cannot *of himself* obey the law of God, is of course true, and this is all that the Bible anywhere asserts; but moral responsibility does not rest on this ground under the Gospel. No man is condemned for natural depravity, but because he refuses to avail himself of the offer of divine help for its removal. See John iii, 19. So likewise the Christian feels *grieved*, but ought not feel condemned if he does not love God with all his heart, provided he is desirous and striving so to do.

II.—*Does God's choice of the elect depend upon any condition in themselves?* Calvinists contend that the divine predestination is absolute and arbitrary, as well as personal and eternal. Other theologians deny most or all of these particulars.

The *eternity* of election may be allowed, perhaps, to pass with a simple denial, as being nowhere stated in the Scriptures. These always represent it as taking place *as a fact*, *i. e.*, in time, and under given relations. That God had an original purpose in the matter is not disputed, but how far back this purpose—or even the election which grew out of it—dates, is of comparatively little moment to us.

A similar remark might be made with regard to the *personality* of election. It is of but slight account whether God chooses individuals, nations, or classes of men to peculiar privileges, provided this is done *for cause*, and not capriciously. It is agreed, however, on all hands, because it is perfectly obvious, that some kinds of personal election must be independent of any preëxistent reason (at least of a *moral* nature) in the parties themselves; such as the time and place of each human being's birth, etc. It is likewise conceded that many national privileges are bestowed by God for reasons wholly reserved to himself. But the great question that remains is, whether *election to eternal life* is personal or not. We answer, it evidently is in its *effect*; but whether it is so likewise in its abstract plan, as it lay originally in the divine mind, depends upon the other and ultimate question, whether it was designed to be *conditional* or not. Calvinists hold that God simply chose particular individuals as such, without regard to their foreseen character. If, on the contrary, he chose his people because of some foreseen quality in them, then he necessarily chose them as a class thus intrinsically designated. That the latter

and not the former position is true, is clear from the following, among other, considerations.

1. The analogy between the *visible* and the *true* Church leads to this conclusion. Although most of the discussion in the epistle to the Romans relates to the external people of God, *i. e.*, the Jewish race as opposed to the Gentiles, yet the fundamental principle of the divine economy, *i. e.*, as regards the *real Israel*, whether Jewish or Gentile, so underlies and runs through the whole argument, and this is so vitally connected with the eternal salvation of believers, that it is not worth while, even if it were possible, altogether to eliminate the latter from consideration. Indeed, this last is the gist of the whole discussion, and the other is only introduced for the sake of its elucidation. We may therefore look to see the same essential law of administration prevailing in both, or rather in all three. Now it is an unquestionable fact that *the election of the Jews was NOT absolute or unconditional*. On the contrary they were expressly and most solemnly assured from the very first that their blessings as the people of God were wholly *contingent* upon their obedience. The same lesson was reiterated with fearful force by the prophets; it was burned into their memory by the Captivity, and it was finally illustrated to all the world and to all time by their irrevocable rejection as set forth in this same epistle. Let it not be said that because Paul teaches their ultimate recovery, they are not wholly "cast off." *The Jewish race as such will never again become God's peculiar people*. Only as Christians can they regain their lost inheritance. In other words, then, a substitution of persons has actually taken place in the composition of the visible Church. This doctrine is the central thought of a large part of Paul's teachings.

Observe, moreover, that this setting aside of one class, and the introduction of another in their place, were both *for cause assigned*, namely, unbelief in the one case, evincing itself in disobedience, and faith in the other. Paul even declares that a further substitution shall take place if the new heirs prove faithless likewise (chap. xi, 17-24).

As to the second branch of this analogy, namely, the election of the invisible church, or God's true people, the same principle is still more unequivocally laid down in universal Scripture, and most unequivocally of all by Paul himself in this epistle. Their faith is made the only and invariable mark of distinction. See, for example, chaps. ii, 28, 29; iii, 30; iv, 11, 12. In short, "*believers*" are *ipso facto* the elect, and they are only the latter while they continue to be the former.

In the face of these indisputable truths, the assertion of unconditional election as guaranteeing eternal life, is a piece of theological hardihood that has few parallels. It is only maintained by a series of sophistical subtleties that are as flimsy as they are disingenuous. One of these devices only is it worth our while here to examine. Calvinists seek to evade the force of this line of argument by averring that, although faith is indeed the outward sign or evidence of election among men, yet it is not so to God; but that he chose the

elect without reference to this or any other quality or act in themselves, and afterwards conferred faith upon them in pursuance of his election. This, however, was certainly not true in the case of the Jews as God's elect people; for in the first place, they soon actually exhibited unbelief; and in the second place, they eventually lost their election thereby: so that on the Calvinistic theory, God failed to fulfil either of the two essential parts of his election; and as the whole transaction lay on his side, the fault was not theirs at any point. Nor can this theory be true with regard to individual believers, for then no state or act of their own can alienate their election—a position diametrically opposed to the many and urgent warnings of Scripture, which imply that apostasy is not only possible, but even certain in the absence of great precaution. The dogma, "Once in grace always in grace," is a sheer falsehood, as ten thousand lamentable instances have demonstrated; yet it is the legitimate outgrowth of that of unconditional election. Thus one erroneous doctrine has, like every other untruth, to be bolstered up by another—both equally abhorrent to the Bible, reason, and fact.

2. But it is contended that in one passage, at least, election is directly declared to be a sovereign act of God, independent of anything in the chosen (Rom. ix, 11–16): "the purpose of God according to election . . . not of works, but of Him that calleth;" "not of him that willeth, nor of him that runneth, but of God that showeth mercy." Dr. Hodge, like other Calvinistic interpreters, makes a great handle of this passage (p. 486, sq.). Let us look at it more closely. It does indeed teach the sovereignty of God's choice, inasmuch as he is under no obligation to choose any at all; but it does *not* say, that having once determined to choose, he did so arbitrarily, or without regard to character. There are two grand fallacies in the Calvinistic interpretation of this passage. First, it applies rather to national than to personal, and scarcely at all to final election; and secondly, it speaks only of *merit* ("works"), or *effort* ("willeth," "runneth"), as a ground of election. No Protestant claims that election rests on this foundation. But these outward or objective *acts* of the elect are a very different thing from their interior disposition or *susceptibility*; and the latter is obviously the only reasonable antecedent basis of selection. That this was the ground of Abraham's election, or at least the condition of its continuance, is expressly avowed by Jehovah himself (Gen. xviii, 19).

3. Finally, Scripture explicitly predicates election upon something foreseen by God with respect to the elect. Thus the "apostle to the circumcision" calls it an "election according to foreknowledge" (1 Pet. i, 2), and the "apostle to the uncircumcision," as we have seen, makes it the result of a process in the divine mind which began with "foreknowing" (Rom. viii, 29). The ingenious self-delusion of Dr. Hodge is nowhere more strikingly exhibited than in his comment on this latter passage (p. 447). After justly remarking that foreknowledge here "expresses something more than the prescience of which all men and all events are the objects," *i. e.*, more than a bare foresight

of their mere existence, he proceeds thus: "The foreknowledge therefore expresses the act of cognition or recognition, the fixing, so to speak, the mind upon, *which involves the idea of selection*. If we look over a number of objects *with the view of* [a view to] *selecting some of them for a definite purpose*, the first act is to fix the mind on some to the neglect of the others, and the second is to destine them to the proposed end." In this exposition the words which I have emphasized mark the utter perversion of the text through the unconscious influence of a preconceived theory. Foreknowledge does not "involve the idea of selection." God did not "look over the fallen mass of men with the view of selecting some for a definite purpose." He simply *foresaw that there would be fit subjects for his plan of salvation*. Like a reasonable being he did not fix upon that scheme without first considering whether it would be practicable upon human nature, such as he proposed to constitute. But this *ignis fatuus* of absolute election is so ever-present before the eyes of Dr. Hodge and his fellow Calvinists that they cannot contemplate the divine foreknowledge without confounding the two. Yet the text in the most positive terms makes the act of divine cognition prior to any discriminative or determinative act, in fact the initial step in the whole process; whereas Calvinism requires—as Dr. Hodge's language clearly implies—a *bias* or *secret purpose* in the divine mind before this act: in other words, God had already resolved to favor a part only of the human race, before he thought who they were, or had determined anything about their destiny. Such a palpable *anachronism*, or illogical self-contradiction, is set forth as the maturest exegesis of this proof-test of election. If Calvinists have nothing more consistent to offer, we can only say, "Credat Judæus Apelles, non ego"—or, as we may paraphrase the old sarcasm, the Jewish sectary may claim such an irrational and inherent partiality on the part of God for a particular set of men, but Christianity preaches the generous doctrine of the salvability of all mankind. If the Author of redemption from the very outset contemplated only certain individuals as to be embraced within its provisions, then the heresy of a limited atonement necessarily follows with all its odious and ruinous conclusions. The whole foundation of salvation in the original, spontaneous, universal infinite love of God, is subverted, and we are irretrievably plunged into the gulf of indiscriminating destiny. The heaven-piercing eye of Faith in the world-besprinkling blood of the divine Son, is bleared by the cloud that bans a fixed part of the race forever; the bold hand of Hope, that grasped the promise of the universal Father's boundless mercy, relaxes at the thought of possible inclusion in the fore-ordained list of the out-cast; the glowing heart of Charity, that felt the pulse quicken with the Holy Spirit's sympathy, quails in the consciousness that itself was most likely to have been one of the worthless overlooked. The gloom of arbitrary despotism, like the pall of Sinai, veils the Man of Calvary; the offer of salvation to the reprobate is but the vinegar that mocks dying lips; and the Gospel robe is not even left as a shroud for one only born to perish.

EPISTLE TO THE HEBREWS.

INTRODUCTION.

NEAR the close of Paul's first imprisonment at Rome (A.D. 58), he wrote the letter to the Jewish Christians at Jerusalem (in the phraseology of which Luke seems to have had a somewhat unusual discretion, probably as the Apostle's amanuensis), for the purpose of counteracting their natural tendency to relapse into Judaism, by exhibiting the superior claims of Christianity; thus furnishing incidentally a key to the Christology of the Old Testament.

ANALYSIS.

- A. The Discussion.**—Preëminence of Christ, the high-priest of the New Dispensation (i, 1—x, 18).
- I.**—Over the angels, by whose intervention the Old Economy was administered (i, ii).
1. His divine sonship renders him supreme and eternal (i).
 2. His human kinship entitles him to earthly dominion, and yet qualifies him to sympathize with our race (ii).
 - a. The Gospel is more awfully sanctioned than the Law (ii, 1-4).
 - b. Jesus inherits the original promise [Gen. i, 28-30] to man of universal subjugation (ii, 5-9).
 - c. He is the pioneer of his brethren in the contest with hell's powers (ii, 10-18).
- II.**—Over Moses, by whose mediation Judaism was instituted (iii, 1—iv, 13).
1. The steward, however faithful, has not the authority of a son in the household (iii, 1-6).
 2. To Christians is reserved the Sabbatism which Moses failed to secure for his people (iii, 7—iv, 13).
 - a. That generation forfeited it (iii, 7-19).
 - b. It was something contemplated by God from the creation, and therefore of general application (iv, 1-6).
 - c. The entrance into Canaan did not exhaust it, for the Psalms [xcv, 11] long subsequently propose it (iv, 7-10).
 - d. Nothing but unbelief, which—however latent—God can detect, can deprive us of it (iv, 11-13).

III. Over the Aaronic priesthood (iv, 14—vii).

1. General considerations (iv, 14—v, 10).
 - a. Jesus is qualified by experience to appreciate the duties of the office (iv, 14—v, 3).
 - b. He has been duly appointed to it (v, 4—6).
 - c. He has undergone the preliminary discipline to it (v, 7—10).
2. Parenthetical apology for the necessity of exhortation on this subject (v, 11—vi).
 - a. Rebuke of the readers for their slow apprehension of the rudiments of Christianity (v, 11—vi, 3).
 - b. A relapse to Judaism on their part would leave them hopeless (vi, 4—8).
 - c. The divine veracity stands pledged to the persevering (vi, 9—20).
3. Christ's priesthood is of the primitive Melchizedekian type (vii).
 - a. Melchizedek was confessedly Abraham's superior, and therefore Aaron's (vii, 1—10).
 - b. The revived order of Melchizedek is intrinsically paramount, as being both later and perpetual (vii, 11—28).

IV.—In short, the New Economy supersedes the Levitical (viii, 1—x, 18).

1. This is the ideal of that (viii, 1—5).
2. The other was a professedly temporary covenant (viii, 6—13).
3. The types of the Mosaic ritual are fulfilled in Christ (ix, 1—24).
4. Its repeated sacrifices are a confession of the need of his one final atonement (ix, 25—x, 18).

B. The Application.—(x, 19 to end).

I.—This affords confidence to believers, while only judgment awaits apostates (x, 19—39).

II.—Encouragement from ancient examples of faith (xi).

III.—Cautions against giving way under trials (xii).

1. Our sufferings are light compared with Christ's (xii, 1—4).
2. The discipline of Providence is wholesome (xii, 5—11).
3. Warning to correct any tendency to backslide (xii, 12—17).
 - a. Its incipient stages in any case should be counteracted by the salutary influence of the general body (xii, 12—15).
 - b. Its deliberate consummation would be irreparable (xii, 16—17).
4. Comfort from the contrast in the aspects of the two dispensations.—The law was promulgated amid terrors, the Gospel has the most inviting associations (xii, 18—24).
5. Admonition to redouble our exertions under this improved system (xii, 25—29).

IV.—Practical exhortations (xiii, 1—17).

1. To mutual affection, to hospitality, and to sympathy with the imprisoned (xiii, 1—3).

2. To chastity, and to trust in Providence for our worldly means (xiii, 4-6).
3. To steadfastness in doctrine (xiii, 7-9).
4. To patience under obloquy, and to thankfulness coupled with benevolence (xiii, 10-16).
5. To subordination to legitimate authority (xiii, 17).

V.—Conclusion, and personal statements (xiii, 18-25).

1. Request of prayer (xiii, 18, 19).
2. Benediction (xiii, 20, 21).
3. Supplemental remarks (xiii, 22-25).
 - a.* Apology for having written in a hortatory strain (xiii, 22).
 - b.* Information concerning Timothy and the writer (xiii, 23).
 - c.* Salutations (xiii, 24).
 - d.* Final benediction (xiii, 25).

THE REVELATION.

INTRODUCTION.

THE apostolical authorship of this book would scarcely have been questioned in modern times, but for a few vague allusions (chiefly in the writings of Eusebius) to a certain "John the Presbyter," in connection with this and the two later epistles of John ; but this name perhaps, after all, merely arose from a confusion occasioned by the title "elder" modestly applied by John the apostle to himself in those epistles. The difference in the style between this book and John's other writings may readily have been caused by the nature of the contents and the vivid manner of the presentation of the visions to his own mind. The comparatively late admission of the Apocalypse into the canon was probably due to its difficulty of interpretation, which contributed to the fact of its less rapid circulation. Its date rests chiefly upon a statement of Irenæus, which assigns it to the reign of Domitian (cir. A.D. 96), doubtless in connection with the great persecution which prevailed at that time ; and this agrees with the internal evidence. Its object evidently was to support the Christian church in that period of trial, by depicting the final triumph of Christianity over every foe. This it does in a series of brilliant, but general symbols. The great mistake in its elucidation has been the attempt to find special events corresponding to each symbol or vision, thus turning it into a syllabus or rather riddle of ecclesiastical if not political history.

ANALYSIS.

A. Introduction.—(i-iii).

- I.—Preface (i, 1-3).
- II. Epistle to the Seven Churches (i, 4-iii).
 - 1. The authority (i, 4-20).
 - a. The inscription (i, 4-7).
 - i. Salutation (i, 4, 5, first clause).
 - ii. Doxology (i, 5, last clause, 6).
 - iii. Prevision (i, 7).
 - b. The occasion (i, 8-11).
 - i. Anticipative declaration (i, 8).
 - ii. Circumstances of the seer (i, 9, 10).
 - iii. Authentication repeated (i, 11).
 - c. The theophany (i, 12-16).

- i. The environment—Christ in his church (i, 12, 13, first clause).
- ii. The description—emblems of majesty (i, 13 [last clause]—15).
- iii. The prerogative—symbols of divine communication (i, 16).
- d. The directions (i, 17–20).
 - i. The encouragement (i, 17, 18).
 - ii. The injunction (i, 19).
 - iii. The explanation (i, 20).
2. The message to Ephesus (ii, 1–7).
 - a. The address (ii, 1).
 - b. The commendation (ii, 2, 3).
 - c. The reprehension (ii, 4).
 - d. The exhortation and threat (ii, 5).
 - e. The latter qualified (ii, 6).
 - f. The bequest at large (ii, 7).
3. The message to Smyrna (ii, 8–11).
 - a. The address (ii, 8).
 - b. The commendation (ii, 9).
 - c. The exhortation (ii, 10).
 - d. The bequest at large (ii, 11).
4. The message to Pergamos (ii, 12–17).
 - a. The address (ii, 12).
 - b. The commendation (ii, 13).
 - c. The reprehension (ii, 14, 15).
 - d. The exhortation and threat (ii, 16).
 - e. The bequest at large (ii, 17).
5. The message to Thyatira (ii, 18–29).
 - a. The address (ii, 18).
 - b. The commendation (ii, 19).
 - c. The reprehension (ii, 20, 21).
 - d. The threat (ii, 22, 23).
 - e. The exhortation (ii, 24, 25).
 - f. The bequest at large (ii, 26–29).
6. The message to Sardis (iii, 1–6).
 - a. The address (iii, 1, first clause).
 - b. The reprehension (iii, 1, last clause).
 - c. The exhortation, rebuke and threat (iii, 2, 3).
 - d. The commendation in part (iii, 4).
 - e. The bequest at large (iii, 6).
7. The message to Philadelphia (iii, 7–13).
 - a. The address (iii, 7).
 - b. The commendation, promise and exhortation (iii, 8–11).
 - c. The bequest at large (iii, 12, 13).
8. The message to Laodicea (iii, 14–22).
 - a. The address (iii, 14).

- b.* The reprehension, threat, exhortation and promise (iii, 16-20).
- c.* The bequest at large (iii, 21, 22).

A The Cycles of Triumph.—[Partially overlapping each other, and mostly reiterative in different phases] (iv—xxii, 5).

- I. Downfall [in part transpired] of the nearest persecuting power—Judaism (iv—xii).
 1. The scene—heaven [showing that the incidents relate to the religious world], and the *dramatis persone*—Jehovah in all his majesty, surrounded by the representatives of the Jewish and the Christian churches, with the spiritual agencies present; the throne supported by the cherubic emblems [strength, persistency, intelligence and rapidity] of the laws of providence; all converging to the divine glory (iv).
 2. The sealed roll—Christ alone competent to disclose God's purpose (v).
 3. The first six seals broken—(natural) precursors of the [moral] issue (vi).
 - a.* The first seal—a white horse [victory over the opponents of Christianity] (vi, 1, 2; comp. Zech. i, 8).
 - b.* The second seal—a red horse [blood nevertheless to be shed in the conflict] (vi, 3, 4).
 - c.* The third seal—a black horse [famine, which usually follows in the track of war] (vi, 5, 6).
 - d.* The fourth seal—a “pale” horse [death in general, as the result of the preceding emblems] (vi, 7, 8).
 - e.* The fifth seal—the martyrs' cry for instant vengeance (vi, 9-11).
 - f.* The sixth seal—premonition of the political convulsions [attending the disruption of Judaism] (vi, 12-17; comp. Matt. xxiv, 29-31).
 4. Interlude—the sealing in the forehead of the true saints [the spiritual part of Judaism (including the converted Jews) reserved from ruin], and the innumerable throng [of saved Gentiles] that shall join them [in glory] (vii).
 5. The trumpet woes—[resumptive] symbols of the [same] train of disasters [awaiting the Jewish polity] (viii, ix).
 - a.* Preliminary pause [of ominous silence], and notes of preparation [for a fresh series of judgments] (viii, 1-6).
 - b.* The first four trumpets—calamities [borrowed from the type of the “plagues” of Egypt] on the cosmical universe [emblematical of the disordered condition of the Jewish commonwealth; first in Palestine (already past), and afterwards in the Roman provinces] (viii, 7-12).
 - c.* The fifth and sixth trumpets—a cavalcade of locusts [combining the most dreadful features of all the Oriental scourges on the face of the earth—locusts, scorpions, mailed horsemen from the trans-Euphratean empires, whence invasion and captivity had ever proceeded] (viii, 13—ix).

d. Interlude before the final catastrophe—*delay* (not “time”) no longer (x—xi, 14).

i. The little roll [indicative of God’s secret plans] eaten by the seer [as to be communicated through him; comp. Ezek. iii, 1–11] (x).

ii. The Temple [the kernel of Judaism] preserved from sack [comp. Ezek. xl, sq.], while the [legal number of] witnesses [martyred converts] testify [as by a resurrection, to the identity of Judaism and Christianity in their essential import] (xi, 1–13; comp. Zech. iv).

e. The opposition [of Jewish power at home and influence abroad] ended (xi, 14–19).

6. General vision [in part retrospective, in part prospective, and in part transitional to the following set of visions]—the mother and the dragon [symbolical of Satan’s warfare upon the Messiah, as the offspring of the Jewish Church, and after his ascension continued against the sacred elements of that church still preserved though dispersed] (xii).

II.—Downfall of the succeeding persecutor—Rome [first in its pagan and lastly in its papal form] (xiii—xix).

1. The two coöperating beasts [symbols borrowed from Daniel, and referring to a similar but not the same heathen kingdom] (xiii).

a. The first beast [representing the *civil* power of Rome] (xiii, 1–10).

i. Scene and origin—the sea [emblematical of political convulsions; comp. Dan. vii, 2, 3] (xiii, 1, first part).

ii. Form—a leopard [sly and active] with a bear’s feet [ferocious and destructive], and a lion’s mouth [strong and terrible; comp. Dan. vii, 4–6] (xiii, 2, first part [for the head and horns, see xvii, 8]).

iii. Moral support—Satan (xiii, 2, last clause; comp. Luke iv, 5–7).

iv. Career—a shock [decay of national vigor, or perhaps temporary subsidence of persecuting rage] externally repaired [by the tyrannical administration of the emperors] (xiii, 3; comp. xvii, 8).

v. Character—impious and persecuting arrogance [the details are all conventional (and therefore not minutely exact), being borrowed from “the little horn” of Daniel as a type of Antichrist; comp. ver. 12–17] (xiii, 4–8).

vi. His certain retaliation [Rome fell by military hands] (xiii, 9, 10).

b. The second beast [the priesthood or *religious* power of Rome] (xiii, 11–17).

i. Origin—the earth [sensual, in opposition to the heavenly source of Christianity; comp. John iii, 31] (xiii, 11, first clause).

ii. Form—a lamb with a Satanic voice [the Roman mythology (whether pagan or papal) has always been professedly lenient, but diabolically proscriptive] (xiii, 11, last clause).

- iii. Policy—an ally of the secular arm [the offence (construed as treason) for which the early Christians were executed without benefit of the rights of citizens, was their refusal to worship the statues of the emperors; and the papacy has in like manner persecuted all who reject its idolatrous dogmas] (xiii, 12-17).
- c. The numerical key—ΑΤΕΙΝΟΣ=666 [in Greek numeration; *i. e.* *Latin*, a term that has ever been characteristic of Rome, whether pagan or papal] (xiii, 18).
- 2. The prelude to the retribution (xiv).
 - a. Anticipative glimpse of the jubilant saved despite these seductions (xiv, 1-5).
 - b. The judgment foretold (xiv, 6-20).
 - i. The gospel warning (xiv, 6, 7).
 - ii. The precedent of Babylon (xiv, 8).
 - iii. The penalty denounced (xiv, 9-11).
 - iv. The blessedness of exemption (xiv, 12, 13).
 - v. Ripe for ruin (xiv, 14-20).
- 3. The symbols of doom (xv, xvi).
 - a. Gratulations of the redeemed at the prospect (xv).
 - b. Physical tokens of vengeance [similar to those in the first part of the book, and in like manner conventional types of the divine discomfiture of the Church-State system, whether Roman or any other] (xvi).
- 4. Explanatory vision (xvii).
 - a. The great harlot [a religion that rests upon the secular power] (xvii, 1-6).
 - b. The Roman beast in particular (xvii, 7-18).*
- 5. The signal catastrophe (xviii, xix).
 - a. Dirge over the event [adapted especially from Isaiah's laments over Babylon, and Ezekiel's over Tyre] (xviii).
 - b. Anthems at its completion (xix).
- III.—Overthrow of the final persecutor—some yet future power or influence [the name borrowed from Ezekiel] (xx, 1-10).
 - 1. The Millennium [an indefinitely long period of cessation of all outward opposition to Christianity—even now perhaps transpiring in its incipient stages] (xx, 1-6).
 - 2. The last rally, defeat and extermination of the enemies of the Church [possibly some form of infidelity already lurking in Christendom] (xx, 7-10).

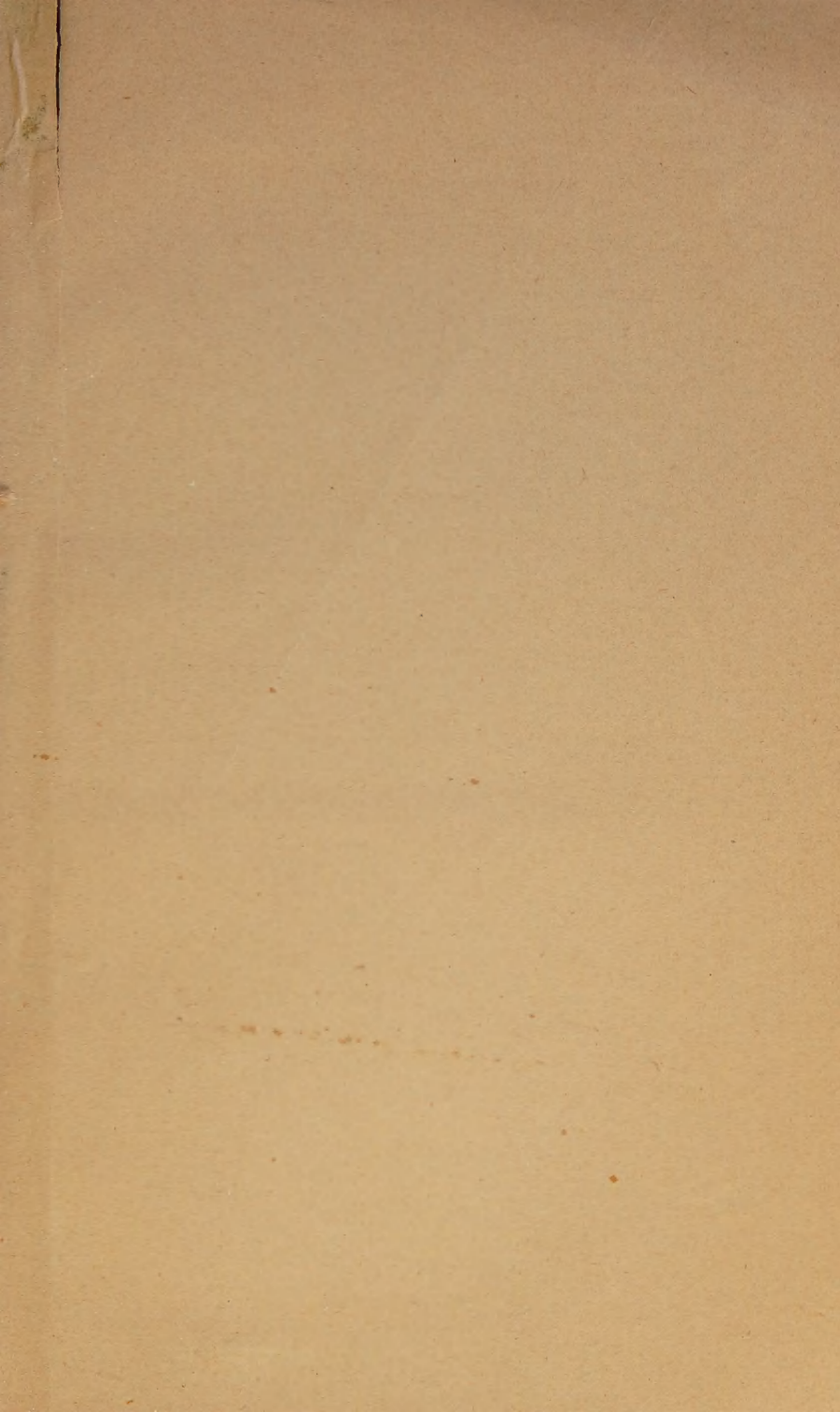
* The details here are all manifest and identifiable with well-known features, except the seven kings and the ten horns, which perhaps are merely the Hebrew and Roman *round numbers* respectively; at the time of the vision the political machine had not quite run its complete course.

IV.—The consummation—eternity (xx, 11—xxii, 5).

1. The general judgment (xx, 11–15).

2. Heaven (xxi—xxii, 5).

C. Conclusion.—Attestations (xxii, 6—end).



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